

RA390  
898 A

ACLAND, Henry

Medical missions in their  
relation to Oxford.  
Oxford, 1898.

YALE  
MEDICAL LIBRARY



HISTORICAL  
LIBRARY





6

# MEDICAL MISSIONS

IN THEIR

RELATION TO OXFORD

AN ADDRESS

TO THE

*Oxford University Junior Scientific Club*

*DECEMBER 1, 1897*

BY

SIR HENRY W. ACLAND, BART.

K.C.B., F.R.S.

HONORARY PHYSICIAN TO H.R.H. THE PRINCE OF WALES

HONORARY STUDENT OF CHRIST CHURCH

*Oxford: 116 High Street*

LONDON: HENRY FROWDE, AMEN CORNER, E.C.

1898



# MEDICAL MISSIONS

IN THEIR

RELATION TO OXFORD

AN ADDRESS

TO THE

*Oxford University Junior Scientific Club*

*DECEMBER 1, 1897*

BY

SIR HENRY W. ACLAND, BART.

K.C.B., F.R.S.

HONORARY PHYSICIAN TO H.R.H. THE PRINCE OF WALES

HONORARY STUDENT OF CHRIST CHURCH

*Oxford: 116 High Street*

LONDON: HENRY FROWDE, AMEN CORNER, E.C.

1898





# CONTENTS.

	PAGE
PREFACE . . . . .	7
ADDRESS . . . . .	11
APPENDIX . . . . .	51
NOTES :—	
1. LETTER TO SIR WILLIAM GRAINGER STEWART, M.D., F.R.S.E. . . . .	51
2. DR. LATHAM ON THE MENS MEDICA . . . . .	58
3. ON COMPARATIVE THEOLOGY . . . . .	62
4. ON THE MEDICAL QUALIFICATIONS REQUIRED FOR MISSIONARIES AND MISSIONS . . . . .	69
5. ON THE GREAT VALUE IN CERTAIN COUNTRIES OF FEMALE FULLY-QUALIFIED MEDICAL AND SUR- GICAL PRACTITIONERS . . . . .	72
6. ON THE STUDY OF ANTHROPOLOGY IN THE UNIVER- SITY OF OXFORD . . . . .	74
PROFESSOR BURDON-SANDERSON, M.D., F.R.S. . . . .	74
PROFESSOR E. B. TYLOR, F.R.S. . . . .	75
HENRY BALFOUR, ESQ., M.A. . . . .	75
7. THE REGULATIONS FOR THE PRACTICE OF MEDICINE IN INDIA . . . . .	87
8. ON CERTAIN RELATIONS BETWEEN PUBLIC MEDICINE AND CHRISTIAN TEACHING . . . . .	88
<i>See also Pandian, T. B., 'Indian Village Folk.' (Elliot Stock, 1898.)</i>	



## PREFACE.



AN apology is due to the Chancellor of the University, as well as to the members of the Oxford University Junior Scientific Club, for the brevity of the paper now printed on so great a subject. To enter fully upon it as it deserves and needs, was, in the broken state of my health, out of my power.

It seemed to me, however, a plain duty, when called upon to speak about it by so eminent a person as Sir Grainger Stewart, to do what might yet be possible to my failing strength. All the reasons for the conclusions to which I have arrived could not be fully stated in the course of an Address, without going largely into deep questions of Comparative Theology, as well as into the great subject of the methods and duties of health administration in the Empire of India.

I am quite clear that it will be a great advantage to India, if thoroughly well trained University men will heartily join in the Public Health work for

## PREFACE

three hundred million subjects of Her Majesty the Queen-Empress. All that is needed now for this purpose in Oxford is a first-class establishment, for the complete teaching of the complicated subjects bearing on the public health of India, by my eminent successor, the Regius Professor of Medicine, Prof. Burdon-Sanderson. To help to obtain this for him was one of my reasons for resigning an office, become so important, into the hands of such a man. I am told, alas! that the University has not the means to provide him with what he now requires. His Department should be fitted up so that not only University men should be able to study there, but that properly qualified native Indian medical men should come, by means of Scholarships or otherwise, to study along with them; and also with the Oxford men who would be learning some branch of the Indian languages, under the eminent Professors in the Indian Institute, where they could profit by the inspiration of the Right Hon. F. Max Müller, and the help of Sir William Hunter.

Cannot some wealthy person, grasping the vastness of the various questions involved in the Public

## PREFACE

Health of India, at once enable the University to give the Regius Professor what he may require? Half the sum lately given by the generosity of the Drapers' Company to enlarge the Radcliffe Library, would, in a couple of years, effect this junction between the old University and native Indians, who might, and would, benefit by studying for a moderate time the progressive Public Health arrangements of the present day with their old University fellow-students. Would not the combination help to bring to an end the sad religious and caste prejudices, among the uneducated natives, against sanitary administrations for securing healthy life?

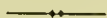
---



# MEDICAL MISSIONS

IN THEIR

RELATION TO OXFORD.



MR. PRESIDENT,

Permit me in the first place to tender my hearty thanks for the permission to address your Scientific Society on Medical Missions, a subject of great importance to a large part of mankind, and in a special manner to you, as the Society which founded in Oxford the Lectureship of ROBERT BOYLE.

ROBERT BOYLE was equally devoted to the search after truth, whether Physical or Spiritual. I therefore need hardly make an apology for endeavouring with you to follow his steps. Before, however, I enter fully on the subject, I should say why I have ventured to ask leave to address a Scientific Body on Medical Missions.

Old age and failing health might appear to disqualify me. Yet I feel so deep an interest in all your work, past, present, and future, that it has appeared to me to be a duty to yourselves and to others both in and out of Oxford, to make the attempt for the following reason. Some time since, Sir GRAINGER STEWART, the eminent Professor of Medicine in the University of Edinburgh, and Physician to the Queen in Scotland, requested me to bring before the University of Oxford the subject of an Institution existing in Edinburgh for the education of Medical Missionaries. It was established more than half a century ago by the famous physician ABERCROMBIE. Sir GRAINGER STEWART is now President of this old Medical Mission Institute, and Sir WILLIAM MUIR, K.C.S.I., formerly Lieutenant-Governor of the North-West Provinces of India, and now Principal of the University of Edinburgh, is its Patron. Sir GRAINGER STEWART, at my request, was good enough to write to me a letter, in which he relates for our common benefit his conclusions on the whole subject of Medical Missionaries. Before I offer any opinion on its application to the particular conditions of your Society or to Oxford, I will, with your leave, read some parts of his letter as well worthy our



attention, whether as Anthropologists, Scientific Biologists, or Students of Medicine engaged in the study of Biology generally, or Modern Medicine and any science connected with them.

Sir GRAINGER STEWART writes :—

‘It has been said with truth that the lot of Doctors living in our day has been a happy one, in respect that we have seen such amazing advances in our Sciences and our Art. But comparatively few have reflected that in addition to these, of which we are so justly proud, there is this advance also, that Medicine has found a higher aim and an even nobler sphere of usefulness than in any part of its previous history. The consecration of the healing art to the great work of extending the Kingdom of our Divine Master lends a fresh glory to our profession. The fact of this consecration gives to many a satisfaction of another and even a deeper kind, than that which springs out of the magnificent extension of knowledge which has marked the past half century.

‘I have always been interested to notice what a variety of attractions our profession possesses. Its numbers are recruited, not only by those who have a natural liking for the art of healing, or for the sciences that directly underlie that art, but many have always been drawn to it by love of the study of nature. Some have become Doctors from a love of botany, or chemistry, or natural history, and now I see in its turn a new group swelling our ranks, young men and young women who are drawn to study medicine by a desire to utilize it for Mission work.

‘Medical missionaries are entitled to take a foremost place as pioneers, whose work may be followed by missionaries of

other kinds. Experience proves that times of sickness afford to the minister of religion his best opportunities. He has then a chance of dealing with the sick, with their anxious relatives, and with the bereaved. Some, who in the busy struggle of life have never had time to think, get their first leisure when laid upon a sick-bed. Some whose hearts are habitually closed, open them to saving impressions when torn by anxiety. Some will never listen to heavenly instruction till their spirits are broken, as they mourn over their dead, or over their empty places.

‘The Medical man is naturally at hand in such circumstances, and if he be bent upon using his influence for purposes of religion he has the best opening. Most of all when he has been able to save life, has rescued a patient from what appeared impending death, he finds access in a degree never otherwise possible. He is the ideal typical missionary.

‘But though specially fitted to be a pioneer missionary, he is one whose opportunities are never wanting. For the sick, and the anxious, and the bereaved, and those who have got deliverance from danger, we have always with us. So even the oldest and best equipped Mission is the better for having physicians or surgeons among the members of its staff.

‘The Edinburgh Medical Missionary Society has a history which will appeal to you in many ways. It was founded in 1841, by Dr. JOHN ABERCROMBIE. He had heard of the usefulness of Medical Missions from Dr. Parker, an American missionary, who had practised in Canton, and his mind and heart were at once powerfully impressed with the idea that Edinburgh, which was so famous as a Medical School, might also become a centre for organizing Medical Missions. He

was the first President of the Society. With him were associated as Vice-Presidents, THOMAS CHALMERS, the Professor of Divinity; WILLIAM PULTENEY ALISON, Professor of the Practice of Physic; JOHN GOODSIR, the Professor of Anatomy, and many others.

‘The Society has from the first laid it down as a principle that there should be no slipshod, half-educated practitioners sent out to do its work, but that the work should be entrusted only to men who had enjoyed the best opportunities for the thorough mastery of their subject that Edinburgh affords. Of course it is not doubted but that the most elementary knowledge of medicine may on occasion prove of use to a missionary, but experience has convinced our officials that nothing short of the best education is worthy of the work that our missionaries have to undertake.

‘The Society has at present or has had old students in each of the Presidencies of India, in Kashmir, in Siam, in China, in Japan, in the New Hebrides, in many parts of Africa, as Morocco, by the Lakes, in Livingstonia, and Mashonaland, in Madagascar, in Palestine, and other parts of the Turkish Empire, among the Red Indians in North America, in Paris, in London, in Birmingham, in Glasgow, in Liverpool, in Bristol, and in other great home centres of population.

‘The Home Mission work is carried on mainly in the Cowgate, on a plot of ground which through many centuries has been a field of Christian effort. The students at the same time pass through the regular curriculum of the University, or the Extra Academical School, and take their degree or the licence of the College. The number of students at the present time is forty. Of these, thirty-two are young men, and eight are young women.

'The Foreign Missions supported by the Society are carried on in three centres: one under the care of Dr. Valentine at Agra; another under Dr. MacKinnon at Damascus; and the third under Dr. Vartan at Nazareth. Each of these is efficient and active, and each of them is working as far as possible on lines similar to those of the Home Mission, by combining the training of native assistants and nurses with the local mission work.

'The third topic which you name is what I consider to be the duty of Oxford in this matter. I feel that in this I am scarcely in a position to offer definite suggestions. It would obviously be of great value if an interest were awakened among the Heads of Houses and other influential members of the University, as well as among the students, in the whole subject of Medical Missions. If this were once accomplished the University might either establish a new Society of its own, or might favour us by their co-operation and support. We should feel gratified if as our eminent students are and are likely to be graduates, who desire that special culture which Oxford affords, have been so long accustomed to pass from our University to it, so also undergraduates or graduates of Oxford, who might desire to devote their lives to Medical Missionary work, might come and study here for a time, where I could assure them of a most cordial welcome. I feel it is a great privilege that I, as Professor of Medicine in Edinburgh, should have the opportunity of speaking on this subject through you, who have so long held the corresponding Chair in Oxford, to those in your great University who already are or who are likely to be interested in such a work as this, which I cannot but regard as one of the most real glories of modern Medicine.'

These extracts from the letter of Sir GRAINGER STEWART have stated simply and clearly a principle which has been carried out in Edinburgh, with growing success, for half a century. Attached as I am to Edinburgh, both as a grateful student there fifty years ago, and as an Honorary Graduate of the University, it would not become me to remind you in any detail of the eminence of that University in every department of human knowledge: in all Literature and Philosophy; in Natural Science, generally; in Scientific and Practical Medicine. It will be obvious that any Edinburgh work, connected as are Medical Missions with all those departments of knowledge, requires, to say the least, respectful attention from us in Oxford. We here are seeking the Truth concerning the whole Kosmos. The Museum was opened just at the time that Darwin's great work on the Origin of Species was made public. Though Darwin was not the originator of the theory which led to such vast results, yet it is unquestionably true that the views of Darwin concerning the growth and development of our planet have placed the ideas of modern biological science on a new footing. But we, like Robert Boyle, have no wish to separate our conception of the higher endowments of Man from

a careful inquiry into the actual manner by which he became, and is, the highest of all living beings on this earth. We cannot in Oxford carry on, even if we would, exactly the same work as is carried on in Edinburgh by their Mission Institution, because we do not live in the midst of so extensive and varied a population as the 200,000 of the great capital of Scotland. We could not therefore teach or exhibit the same extent of facts bearing upon Medicine in the fullest sense of the word, as that which the University of Edinburgh does now. It would be unjust to imply that Oxford has not taken practically the deepest interest in the question put before us by Sir GRAINGER STEWART. It has done so in Africa, in India, in China, in Melanesia, and elsewhere. Though its main interest has been in the direct Evangelization of some of the most savage races, it has always felt that no Mission station can be considered fully equipped which has not a skilled Physician and Surgeon directly or indirectly connected with it. I will at once say that on the receipt of Sir GRAINGER STEWART'S letter I felt, although it might be unbecoming for me to address the whole University on the subject of the proper education of missionaries, that I should be failing in my duty to you if I did not point out the



special reasons why your Society, which is in touch with every portion of Science bearing upon biological knowledge, should carefully weigh the national service you may render by considering Sir GRAINGER's question put to me. The British Empire has become in this century supreme over nearly 300,000,000 of people in India alone. The GOVERNMENT of the beloved EMPRESS QUEEN of that vast and unique country is therefore as responsible for the education and condition, social or physical, of the millions therein, as it is for the condition of a parish in Great Britain. Those of you who look forward in life to a complete mastery of the great subject of modern Medicine in its three departments, Scientific Research, Prevention of Disease, Therapeutic, can and will more and more use the great opportunities which you have for laying, in Oxford, a deep foundation in them all. You may look forward with joy to having a share in a great beneficent work for the people of Imperial India during the next century. I dare not venture to bring forward detailed illustrations of the reasons for this prospect. I will, however, remind you that you are close to the recently enlarged Indian Institute, where you may, under the several distinguished Professors, acquire the elements of one

or more Eastern languages, during your residence here.

In India you would find subjects of daily increasing interest because of the progress of knowledge, yearly obtained, on the nature, origin, and causes of disease in almost every climate among the vast populations of different nationalities and races that constitute man. Whether you worked in scientific research, or in the practical prevention, or in the cure, of disease, increase of knowledge and of beneficent usefulness would be ever developing in your daily lives. Among other things still to be learnt in India, strange as it may appear, is knowledge, which former races may have possessed, of the therapeutical value of agents known to them, but forgotten by us or still unknown. And lastly, may I remind you how the conceptions that you already have of the nature of Man as Man may be studied with daily advancing interest in India, as it could not have been till Anthropology was recognized as the highest department of Biological Science. It may be said with certainty that no nation ever had the same duty of acquiring knowledge concerning the probable origin, history, and evolution of the human race, or the same opportunity of



doing so, as those who dwell in India among the Eastern descendants of possibly the first man, and the earliest of the great societies of the ancient peoples of the earth.

I do not presume to proceed further in this branch of a subject which you may rightly feel, with your present great opportunities here for research in relation to Anthropology, you understand better than one so soon about to leave you. I therefore pass on to the other branch of the whole question, namely, the relation in which earnest minded medical men or women should stand towards the Evangelization of the world as missionaries. It might be thought more becoming that I should leave this subject to your professors of Divinity, yet Sir GRAINGER STEWART has imposed upon me the duty of speaking of both, if I touch upon either. It is needless to enlarge on the importance of medical aid to missions or missionaries, whether for the natives whom they are seeking to convert to Christianity, or for the missionaries and their families themselves. It is clear that the threefold functions of medicine are needed for and among missionaries and natives alike.

It would not become me to occupy your time with an account of the present condition of the

great and complex questions concerning the method or duty of promoting true religious life among all races, by Christian Missions. The illustrations that may be produced are countless. The Gifford Lectures, of late years given by men eminent for their intellect and learning, are one. Even more remarkable is the Congress of Chicago<sup>1</sup> two years since for discussing the relative value of the great religions of the world; as also the fact that in this very year there was an international meeting of young missionary students, who met in England from all parts of the world, in a number over a thousand, to discuss the manner in which they should help to bring about this object, including the places first requiring their special notice, whether for general education, or medical care, or other humanizing purposes.

You will remember I stated that in Edinburgh students are educated to assist the various Protestant denominations. It is but just to remark that some of the most devoted missionaries and martyrs have given their lives for the promotion of the Roman branch of the Church Catholic from which they proceeded. It seems to me clear that entire freedom for medical study should be

<sup>1</sup> Appendix, Note III.

allowed to all, and that the principle of exclusion of particular branches of the Church, although permissive, is not one which I should presume to lay down as necessary, though every Christian denomination is of course at liberty to press its own special convictions in its own way on whomsoever it pleases.

These generalities, which alone I ought to lay before you, must be brought to a close. We may ask ourselves what then is it suggested that the younger generation of scientific students in Oxford, and especially the biological and the medical, should consider in this matter? I have already reminded you that there are, in the Indian part alone of the British Empire, nearly three hundred million fellow-subjects among whom you may work with advantage to them and happiness to yourselves, in three separate ways or in three ways combined according to circumstances. First, in the *prevention* of disease, or the care of the public health among various races under every condition of climate, life, and character; secondly, in the *treatment* of disease under the same conditions; and thirdly, in Christian *missions*, either as coadjutors or as appointed religious teachers, as well as medical practitioners, scientists or Health Officers. In saying this I do not limit the ques-

tion to the case of India. The case of India, however, is more complicated than that of the so-called heathen countries or races such as exist, for instance, in Africa or the Pacific. India contains many millions of devout, educated persons, devout and educated according to their race, their birth-place, and their creed. In India, moreover, there are special legal regulations with which you would have to comply, if you were in any way connected with the Government, so that any Oxford medical graduate desirous of aiding the religious education of the natives in conjunction with his own professional work, should at once put himself in communication with the authorities of his own branch of the Church, and with the authorities of the splendidly organized civil government of India.

I can well believe that some of you to whom I owe the opportunity of thus briefly and imperfectly setting before you a portion of a great subject may have asked yourselves, how far it was fitting for me to seek this favour at your hands. The building in which you are met, the Society to which you belong, exist for the purpose of the quest for Truth. I have lived in the time when the study of Physical Science was supposed to be antagonistic to the study of Philosophy or to belief in all Religion. You do

not hold this view. You meet for the purpose of seeking Truth. What is Science but Truth organized? There is the Science of the material universe. There is the scientific study of whatever laws exist, or may exist, besides those which regulate material and measurable matter. To either of these you cannot, and do not wish, even if you could, to close your eyes. You study organization, the modes and the causes of it, wherever they are to be found on our planet. You study as never before the laws which regulate the stars, it may be infinite in number and at infinite distances away. None better than you feel that these material laws, prevailing as they seem to prevail over infinite space, do not explain the sentiments, the convictions, the conscience, the hopes, which exist in each one of us, and constitute clearly the broad line of distinction between Man and all other organized beings with which we are acquainted. The Oxford Museum cannot wholly set aside this wide view of the nature of man, any more than the building immediately opposite to us, built in memory of John Keble a few years after your institution was opened, can be devoted only to the study of the nature of Christian Truth. The very day that Keble College was opened a scientific teacher was appointed, who

was to give instruction that would lead to the deepest interest in the progress of your departments of Physical Science. I therefore hold that the two buildings in this part of modern Oxford, by their very organization, set forth in full view the principle which the great Bishop Butler laid down with unprecedented force, that, for the study of Man, for the study of the Universe, for the knowledge of God, the material and spiritual laws, as far as we can learn them, are alike guided by the same infinite Power, infinite Wisdom, and infinite Love, little as we may be able to apprehend or comprehend the whole of either.

In looking back at the sketch of the subject which I have endeavoured to bring to your notice, I am very sensible of its omissions and imperfections. One of the deepest interests that I have remaining in life is from the fact that while you have here great opportunities of studying special parts of the history and conditions of man, these very advantages and opportunities may lead you to Butler's conviction that the material and spiritual conditions, however they have come to pass, must be not separately, but together, studied by intellect, in faith, in reverence, and in love.

The subject of Medical Missions as it is pursued

in the present day is, as you all know, so complex that it is not possible to condense it, even as it concerns Oxford, into a brief paper. But still I may venture to give, in a few words, some of the reasons for this statement, and some of the conclusions which seem to me reasonable to draw therefrom.

1. The departments of Medicine in the present day, by reason of social progress, are fourfold—Scientific, Preventive, Therapeutic, Administrative.

2. In the nature of the case Medicine has relation to every individual of the human race in whatever climate ; in whatever state of social organization or of disorganization ; of whatever religion ; whether in peace or at war.

3. Its lessons therefore have to be learnt, and its conclusions should be known, wherever the dwellings of men exist.

4. The preventive and the administrative parts of modern Medicine have, when philosophically considered, direct relations with Education, and therefore to some extent with the Religious life of the individual, and the community. This is a fact insisted upon in the present century, since the conditions of great cities, and in a less degree that of many rural districts, were often found incompatible



with the possibility of decency—and so were hotbeds of drunkenness and vice: and therefore ruinous to citizens individually and very dangerous to the State.

5. In all Christian communities the value of Medicine was recognized by the Religious Orders, and Religious Societies. Hospitals were established and administered as religious institutions, as well as abodes for the care of the aged, the suffering and sick.

6. The healing of the sick drew thousands of the Jews to follow our Lord and His Apostles. The idea that the care both of the Body and of the Soul of man was inseparably connected, has never been absent in the development of Christian communities, however disturbed by internal division the Christian Church throughout the world may have been and is.

7. This practical principle of love for every human being was soon known in the various centres of civilization which arose in Asia, Greece, Rome, Africa, through the Missions of the Apostles and their successors, as they spread with the formation of Western Nations, their colonies and dependencies throughout the globe.

8. The conversion to Christianity of all heathen



nations, and of the greater religious bodies throughout the world, has become one of the abiding longings of all Christian denominations, however grievously they may be divided among themselves.

9. With the divisions of the Church of Christ throughout the world Medicine has nothing to do. Yet it must be noted that these divisions exist. For it is probable that any Mission—Roman, Eastern, Anglican, or generally ‘Protestant’—would select, or be selected by, a medical member of the same body. It is saddening to speak thus. But practically it does not in Oxford affect any who are willing to join in the noble work of helping on the physical well-being of mankind, a work to which the English-speaking races seem to be in the coming century especially called.

10. In the great Institution for Medical Missions in Edinburgh, the rule is to help only the education of Medical Students who are specially recommended by any Protestant body, excluding therefore members of the Eastern or Roman Churches. This is perhaps natural but unnecessary. It might be right enough for us in Oxford to help specially any member of the University, attached or unattached, whatever his creed. But to enter on this detail is here and now out of place.

11. The desire for Medical Missions is really a Christian missionary movement made by various denominations—Anglican, Presbyterian, Baptist, Wesleyan—for strictly religious purposes. Many devoted missionaries have said that good medical men are in some districts, and in some races, whether in Africa, India, China, or the East generally, the best pioneers for Christianity, whether they be religious teachers themselves or not. The goodness, sympathy, and blessing of good Christian physicians, men or women, naturally attract the natives, whether Mohammedans or Buddhists or others, to the character of their benefactors. Do you think that Alison, or Latham, or the author of *Religio Medici* would not have drawn the natives to them?

But that is not all. As has been said, there are three separate departments of Practical Modern Medicine—Preventive, Therapeutic, Curative, wherein with the desire of advancing the good of mankind in your hearts you may join in realizing that desire through studies begun here, and completed in London or Edinburgh or other great populations and centres of instruction.

In either of these departments you may find, in the words of Dr. Lowe, ‘most inviting fields for the

exercise of the higher professional accomplishments, the prospect of a life of exceptional usefulness, and when life's labour is ended, the greeting "Well done, thou good and faithful servant". There is besides the honour and privilege of being called to be a 'fellow worker' with God, an ambassador for Christ, commissioned to be the means, the witness, the historian of the highest and noblest developments of civilization. Had I life or health, would that I might be permitted with some now present to help in this great work of the noble-hearted Empress of India.

I must now conclude this brief but serious discourse on a question which you have permitted me to place before you. I say serious discourse, because it is certain that few men know as well as yourselves the great subjects with which you are surrounded in the course of your daily work. When the institution in which you meet was first founded, its object was to place in Oxford the opportunity and the means for the study of the universe, as far and to such an extent as we, on the scale of a single University, may be able to study it. You know well the vast progress that physical science has made in all directions during the sixty years of Her Majesty's reign ; progress in

the knowledge arising from the minutest examination of every part of the organic or inorganic world, to the penetrating inquiries which daily fill one with amazement as to the constitution of the matter, if matter it be, by which the universe is filled. You live therefore daily in contact with the most advanced knowledge, whether that given by the microscope, or by the telescope, with its new and wonderful powers through the spectroscope and photography. And perhaps you are aware, though many of you are probably not students of astronomy, that steps are being taken for constructing maps of the entire visible part of the universe in which we are a veritable atom, and that the experts think that there may soon be mapped out many millions of these stellar bodies. I say this with your permission in order to quote the sentiments of a remarkable passage in the writings of one of our older divines, on what may be the future life and occupation of those that have crossed the valley of the shadow of death, and are able to contemplate with the new powers of which at present we personally know nothing, but by imagination and hope. He says that he contemplates innumerable multitudes of pure and happy creatures inhabiting and replenishing ample and spacious regions above ; ignorant of

nothing that is good and pleasant to be known, curious to know nothing that is useless ; endowed with a self-governing wisdom yet with a noble freedom ; all everywhere full of good, full of reverence and dutiful love, every one in his own eyes as nothing, self-consistent, even free of all self-displeasure ; all assured of their existence with God, all counting each other's felicity their own, and every one's enjoyment multiplied so many thousand-fold as he apprehends every one to be perfectly pleased and happy like himself.

You will see why I venture to connect this striking picture with your daily life. You are always handling with the utmost refinement some part of all that can be known, in our present existence, of the planet and its surroundings whereon we are placed. To you it is familiar day by day, that though through life comes death, by death comes the means of regeneration to another life, and so for ever and ever with the countless organisms among which we live. It is remarkable that a divine should have drawn this picture, not remarkable that you should draw it for yourselves. Another picture was drawn by one of the chief scientific men of the present century, Faraday. I was travelling alone with him in a railway carriage

on our way to Newcastle, when with Sir James Erichsen we were about to arrange, in the year 1850, a new system of medical examination for Durham University. We had had some earnest conversation in the direction of what I have just now quoted, and as we approached York Minster I said to Mr. Faraday: 'After we reach York we may be no longer alone in the carriage. Will you answer me one question? What do you think will be your occupation in a future life?' The great scientific man quickly turned upon me with his eagle eyes, the wonder of all who saw them, and thrice claspings his hands with energy called out: "'Eye hath not seen! nor ear heard! neither have entered into the heart of man the things which God hath prepared for them that love Him." I shall be with CHRIST, that is enough for me.' Thus were the faith and love of the Christian soul united in the mind of this foremost man of science.

The two words Medical, and Missionary, include ideas as grave as any subject broached or studied by the people of Great Britain during the Diamond Jubilee. In their nature they include together the idea of the higher education of Man—of Man Spiritual and of Man Material—wheresoever, whensoever his origin, whatsoever the conditions of his

past and his present on our planet, or his possible future.

The movement, though it did not escape the wide insight of Hippocrates more than 2,000 years ago, has only assumed its present form and proportion in our day.

It is primarily due to the growth of the Christian Church throughout the world, and may be said generally to have originated with St. Paul in obedience to the express command of our Lord, to preach the Kingdom of God to all nations, and to heal the sick.

It would ill become me to give even the slightest sketch of the history of the growth of Christianity, or of the persecutions of the followers of Christ, from the time of the 'Christianos ad Leones' in the Coliseum of Rome to the present day, except in so far as is essential for what has to be said on the relations of missionary work to yourselves as Biologists, and to Oxford; and especially in its bearing on India and the University. Christianity was established in Southern India 1,500 years since, and, strange as it may appear, partly by a Bishop from Babylon. It is almost needless to add, that the present earnest and extensive movement includes the desire to obtain the help of Modern Medicine



for the religious purpose of spreading Christianity among all non-Christian races or peoples in any and every locality, in any and every condition of barbarism, or civilization, or culture. Under these circumstances there are two difficulties that at once meet the Medical Profession.

First, the various creeds which are advanced or propagated by different branches of the Christian Church. One who desires to promote the physical perfection of individual or population, either by the prevention or by the treatment of disease, and to be also a Missionary, has to decide to which branch of the Church he shall attach himself, in what manner, and for what purpose.

You will observe that, first, I do not at present offer any opinion as to the choice you may make, if a definite choice be made; and second, that by proclaiming yourself a missionary of any special religious body, you depart from the fundamental principle of Modern Medicine that has to work with, and for all mankind. Medicine has become in our day essentially an educational, as well as a physical agent, and therefore an educating power. This was fully stated nearly half a century ago<sup>1</sup>.

<sup>1</sup> Michel Levy and myself. See *Health, Work, and Play*, 1856, and *Memoir on the Cholera at Oxford in the year 1854*. Oxford, 1856.



Upon Sir GRAINGER STEWART'S communication, important and interesting, whether we consider the great subject he discussed, or the character and position of the writer, or the place of Oxford in history, past and present, I would now venture to make a brief statement before I give my own conclusions.

Whatever views we may hold as to the origin and nature of man, whether evolved through millions of ages from oceanic protoplasms, or more rapidly produced from animals nearer akin to himself, this is certain—that the beings we know as the Races of Man possess not only a material structure differing in some particulars from that of all other animals, but a mental organization and capacity for intellectual development which no other organic being has. Further, this mental development has been expressed from time to time in various races, either through slow or amazingly rapid growth, to perfection in the qualities, so to speak, of the age and the climatic conditions—as in Central Asia, Assyria, Nineveh, Babylon—or in Egypt, both in the earlier and later dynasties, but beyond all in Greece, both in power and with rapidity, whether in philosophy, literature, or art. The more recent illustrations in Western Europe

we need not now consider. The point for us to-day is this—that in all periods and in all races the conscience of men has led them to believe in a superior Power in the world outside and beyond themselves, good or bad, as they viewed it, super-human, master of their fate, whom they worshipped, feared, and sought to propitiate by prayer and by sacrifice.

All the races practically had, therefore, or have, some religion. Some of the religions have come to end with the races. Some have disappeared, the race surviving. Some continuing have also the enthusiasm to propagate their own doctrines or Faith, sometimes with gentleness and persuasion—often with compulsion, torture, and death on refusal.

Now the only forms of religion which apparently can survive are those which are actively missionary. Of these there are but two outside the Christian Faith. It is, however, mournful that the millions who live for and in this Faith, are much divided among themselves, and injure the progress of Christianity thereby, both in fact, and in the opinion of the more cultivated of the non-Christian people; Islam, as I am assured on most reliable authority, makes converts largely among the lower

racés, especially in Africa, and this notwithstanding the exertions by Christian missionaries of many denominations, and many forms of organization.

I am obliged to repeat that, from whatever direction we consider the subject before us, it is beset with difficulty from the vastness of the questions involved. I must, therefore, sum these up, though with diffidence. I do so in order to help, if I can and may, your own conclusions as thoughtful and philosophic students of modern science, as to the answer I am to give to Sir GRAINGER STEWART.

Firstly, are Missionaries necessary or desirable for the future of Man, as a duty from the Higher races to the Lower ?

Secondly, should Missionaries of whatever creed pay attention to the Physical as well as the Spiritual or mental amelioration of inferior races ?

Thirdly, what are the Religions, if any<sup>1</sup>, besides the Christian Religion, that in fact do attempt with any practical result to make converts to their own Faith ?

Fourthly, is there any real ground for my venturing to bring this question, so vast for your generation, before the younger Oxford scientific

<sup>1</sup> Appendix, Note III.

men who will help to guide the future? If so, let the grounds be fairly and clearly stated; and the conclusion to be reasonably drawn from them by our Society should be decided by you.

It must be again observed that I am addressing the important body of the Junior Scientific Club in Oxford, a body such as did not and could not exist when first I was in office in Oxford as Lee's Reader in Anatomy, in 1845; a body who are to take and are taking our places, and so will carry forward the search after truth in things material and things spiritual, which has been so earnest and fruitful in our day; a body, moreover, which has founded an annual lectureship (may it be permanently maintained) named after Robert Boyle, an Oxford man no less remarkable as a religious thinker than as a minute and devoted scientific worker in wide problems of the constitution of Nature, and one of the Founders of the Royal Society. Though, therefore, I refrain from expressing any direct opinion as to the course which the devoted band of missionaries throughout the world should adopt in regard to uniting definitely with the Medical profession in the promotion of their object, the evangelization of the world, I feel not only at liberty but bound to express my own senti-

ments as you have kindly permitted me to-day to do.

It must be admitted that the observations that have been hitherto made by me are given, and rightly so, from the point of view of the Medical profession, which has to consider all the material circumstances that can influence for good, physically, socially, morally, the condition of every member of the human race, without regard to their religious belief, racial or otherwise, except as affecting their physical, moral, and social life.

But this is not the view of the missionary—at all events not primarily. The missionary, whatever his creed, desires as missionary to produce the assent of those who hold other creeds to his own; and this he attempts in various ways, more or less acceptable to those whom he seeks to convert. Into this subject I do not now venture to enter.

I would, upon the whole, offer for your consideration the following observations, both as regards yourselves and also as regards Oxford.

Firstly, it is hardly within propriety that I should offer to the great Christian Missionary Societies or even to individual promoters of Christian Missions, the opinion that the appointed Ministers of the

Gospel of various denominations ought to have a qualifying medical education.

Secondly, I am not prepared to advise generally that fully qualified medical practitioners should also be appointed Ministers of the Gospel in whatever denomination they think fit.

Thirdly, that I should not think any individual Minister or Medical man acts wrongly in undertaking both duties, if he is so disposed.

Fourthly, that it is very undesirable that the respective Ministers should profess to practise Medicine and Surgery unless fully qualified in both.

Fifthly, that no Mission is thoroughly equipped in Africa, the Pacific Islands, or many parts of Asia and America, which has not a fully qualified Medical man attached to it, who earnestly desires the success of the objects of the Mission.

Sixthly, that these statements are not intended to imply, either that qualified Medical men may not in vast districts such as exist in India, in Asia generally, and in Africa, devote themselves to special departments bearing on the Public Health, whether in Preventive measures or Scientific research, without engaging in therapeutic.

Seventhly, that special difficulties exist in each of these departments among great Moslem, Hindu

and Buddhist populations, which do not exist in the same way or degree in Africa or the Pacific Islands, and some other districts.

Eighthly, that whatever objection may be taken to the following statement, I am strongly of opinion that the religious, ethical, and educational work of missionaries has a claim on general support before the medical department, since it is certain that in the present age the prevention and treatment of disease will be one of the first practical results of a missionary's success on any large scale.

Ninthly, it must be remembered that medical progress, whether preventive or therapeutic, is directly educational and indirectly religious.

My last words must express my earnest hope that neither by my actual words, nor by the tone of these remarks, have I implied that your chief care as skilled and earnest students of the material universe is only for the material good of mankind whom you study now so much. No; however, wherever, whenever man came to be what he is, his position on our planet and in the universe is that of a responsible being, responsible intellectually, responsible morally, responsible physically, for progress toward the perfection that now is lighted by the one Light which Lightens the world.



The conclusions which I draw from the circumstances as I have briefly laid them before you are then generally these.

1. That I should have committed a wrong had I not addressed you on so important a matter.

2. That I was bound to do so considering the earnestness with which you are now pursuing the study of Biology, and the vast range of knowledge which underlies it, connected as it is with the Science of Life on our planet, and including therefore Physics, Chemistry, Evolution, Geology to some extent, and every part of so-called Natural History, i.e. Zoology, Botany, and the whole history of man, his origin and the development of the various races to their present condition, social, anatomical, pathological, with the causes of the degeneration varying in different parts of the globe both from past and present circumstances: and considering, further, that you in this Museum are surrounded in your daily life with facts illustrating these things expounded to you by your respected teachers in each and all, could I do otherwise than lay before you the letter from the Institution presided over by the Principal of the University and the Professor of Medicine in Edinburgh for the education of medical missionaries. And why are these words of such overwhelming



weight? Simply because—as modern medicine is now pursued, it deals with the physical condition of every human being whatever his race, his government, his moral or intellectual standpoint, or the physical circumstances which influence these conditions. And secondly, because Christianity, for we do not now deal with the other great existing religions such as Moslem or Buddhism, alone can touch the hearts and influence for good or for evil, the life of every man born upon earth, howsoever or whensoever he has come here. ‘Go ye and teach all nations,’ was the commission by the Founder of Christianity. I know not how to condense what these things mean for your generation, you who are taking our places, while we have been for the last half century chiefly hewers of wood and drawers of water for you.

(1) We know the greatness of Sir GRAINGER’s aim, the depth of his convictions, the earnestness of his work and its great success. (2) We think that under many circumstances and in many places medical missionaries may do and have done good work for man, such as probably could be done by no other persons or means. (3) We do not think that the two functions of religious teaching and the art and science of healing need be combined in the same

person. (4) We think in many circumstances they had better not be so combined. It is well known that good Christian medical men and women, both in Africa and in India, do by their own lives, their sympathy and their beneficence, influence the natives, whether persons of the wildest and most ignorant character or otherwise, to accept Christianity when they perceive what is the effect of Christianity on those who are working for them. And this applies to many Mahomedans for instance, who resent any interference with the religious tenets in which they themselves have been brought up.

It appears to me that there is a great future before the young Oxford men who are pursuing Science with a view to the practice of medicine in one of its threefold divisions in these modern days—Preventive, Scientific, Therapeutic. You are all aware that since the Museum has grown up in the last forty years, the broad view has been taken that the scientific foundations of each of these subjects should be pursued here, in whatever way may be the best possible preparation for the great clinical opportunities and teaching of the metropolis. We have to enlarge our views in the Crown Jubilee year to a sense of the vast responsibility of the British Empire, through duties which we owe to the

300,000,000 of our fellow-subjects in India alone. It is to be hoped that many of you, who are now pursuing in one form or another the range of knowledge to which I have referred, and to which I must add especially the great subject summed up in the word Anthropology, will take steps specially to prepare yourselves for the Indian life in one or other department of the medical profession. And in this relation you will observe that we have near the Museum, the Indian Institute, in which through the known abilities and character of the Professors there, you would easily in your undergraduate days, or your post-graduate period in Oxford, acquire also a knowledge, or at all events a foundation of the knowledge, of one of the great Eastern languages. The University may well consider how to give you the best means of preparing yourselves for the noble life which is led in India by the servants of the Indian Government. It is my duty, however, to say that, under the existing States and understanding of the Indian Government<sup>1</sup> and the old Native States you could not receive any appointment in the Public Department. The University will have shortly to erect complete laboratories and the

<sup>1</sup> Appendix, Note VII.

requisite arrangements for the Regius Professor of Medicine, our eminent friend Professor Burdon-Sanderson. Most unfortunately the new laboratories which he desired to prepare for every department requisite for the study of Medicine and Public Health cannot yet be erected owing to want of funds. May we not hope that some far-sighted person, or some great public body, will give at once to the University the means to erect a perfect institution, arranged with a special view to the needs and difficulties of the Indian Empire.

To this I will now only add that in the same way it is desirable that some of you should look forward to the vast field of beneficent work in the East, and use the opportunities in Oxford which also I hope in your day will be materially increased by the ability and knowledge of Professor Tylor in the great and important field of modern Anthropology<sup>1</sup>, for the study of which General Pitt Rivers has already done so much; and to which the French Government forty years ago made a very important donation by sending to Christ Church a series of unique casts of the South Pacific Islanders taken in the voyage of the 'Astrolabe.'

Of one thing I, at the end of my days, feel

<sup>1</sup> Appendix, Note VI.

assured, that the Junior Scientific Club, which founded the Robert Boyle Lecture, will study in a way that could not have been foreseen as possible, the problems of Biology which have been made known during the Jubilee of our Gracious QUEEN EMPRESS.

## PREFACE TO NOTES.



It is unnecessary to repeat here the circumstances that induced me to attempt an answer to the letter of Sir GRAINGER STEWART which gave rise to this brief address, or to repeat the reason why I felt it a duty first to address the Junior Scientific Club, as they kindly permitted me, and not the University at large. But I may, and should, state here the significance of the few Notes which follow. Firstly, the subject of the bearing of modern medicine and of the evangelization of the world through Missions is so vast that I could not, even if I were able, adequately consider it in one address. Secondly, questions affecting the regulations of the University as such would properly be laid before members of Convocation, and to do this in regard to Theological teaching would have been, at least, unbecoming in me, even if equal to the task. But, thirdly, points were here and there, even in this short address, necessarily touched upon without explanation, so that it has seemed desirable to write a few words upon them in illustration, for readers, if such there be.

## APPENDIX.



### NOTE I.

*Letter to Sir Grainger Stewart.*

DEAR SIR GRAINGER STEWART,

Your letter to me on the subject of 'Edinburgh Medical Missions' has long remained unanswered, because I was not sure that it was desirable that I should venture to do as you desired, and recommend your Institution to the consideration of the University of Oxford, either to assist it by contributing to its funds, or by sending Oxford trained men, graduates or otherwise, to study Medicine within your walls in order to become Medical Missionaries.

You may, I daresay, be aware that Oxford has for a long time had a special share in a mission to Central Africa, as well as to Calcutta, and moreover that there is a Church of England Bishop of Calcutta, who is an Oxford man; and thirdly, that a great many members of the University have long felt the deepest interest in the whole subject of Missions throughout the world. Further, I did not consider that it was desirable for me to suggest to the Theological Professors and the Departments of the University, or to the Bishop of the Diocese, that those trained as clergy of the Church of England, should devote five

years to medical study previous to or after their ordination. And so after much consideration I determined to ask permission of an important Society in Oxford, the Junior Scientific Club, to address them on the subject. This Society is a very remarkable outcome of the forty years during which the Museum has existed. Some years after the Museum was built, this Society was constituted, and now publishes its annual reports, and has many eminent persons reading papers at its meetings. Moreover, as you probably know, they founded a lectureship in the name of Robert Boyle, and themselves engage or appoint some eminent person as Lecturer on a scientific subject. Now Robert Boyle was, as you are aware, not only remarkable as one of the highest scientific inquirers of his day and one of the Founders of the Royal Society, but also as a theological thinker and writer of no mean reputation, and therefore I considered that this Junior Scientific Club would like to have your subject brought before them, and that it would be a great pleasure to me to be permitted to address them. But before I ventured to do this, I felt it my duty to make many inquiries in the United States, in India, and in Africa, on the desirability or not of recommending our young Oxford students, being medical men also, to be missionaries. That any mission station is better off in having for its own missionary and religious purposes, a good medical man rather than to be without one, admits of no question, but I found a great difference of opinion as to whether the medical men should or should not be also missionary Christian teachers. And I am bound to add that some persons, both in the States, in Africa, and in India, were distinctly of opinion that



in the great missionary centres the religious teacher was already fully occupied, and the practitioner in Medicine and Surgery would in any populous district be too much engaged in his own serious work to thoroughly discharge his duty also as a religious teacher. And this especially applied to the large village populations in India.

Under these circumstances I endeavoured to inform myself to the best of my ability as to what national, or more than national, work our young scientific men, especially Honours men preparing for Medicine, could do for the good of mankind in friendly alliance with the religious teachers in Eastern or African populations, especially as regards their coming generations. I concluded, as you will see in the paper which I enclose to you, what it would be best to recommend to them. I think, speaking plainly, that a real service would be rendered to the British Empire, which now has taken charge of 300,000,000 of our fellow-subjects in India and Burmah, if they were to prepare themselves in the best manner for joining in the already earnest work of the Indian Government, by improving the public health of the millions in the densely peopled villages throughout that vast country.

Now it happens that more than forty years ago I had written a paper, in which the following words occur:—

“*L’Hygiène, ou plutôt la Civilisation dont elle est une face, se résume en deux mots—Moralité, Aisance.*” In other words, to have “competency of living according to our condition,” and “to possess our hearts right before God,” are essentials to our physical well-being. But—

competency of living! Let the Urban, or even the Country Reader, ask himself if all about him have competent meat and drink for their stomachs and their blood; competent air for their lungs; competent exercise—sufficient, and not extreme—for their muscles; competent means of cleanliness for their skins. And under the second head: whether they possess their hearts right before God? Let them ask—has the intellectual, moral, and religious training of himself and those about him been such as to ensure, as far as our fallen nature allows, such habits of self-control, and such sense of duty towards God and his neighbour, as affords to the nervous system the chance of a competent activity and competent repose? Alas! I trow not. So far from these words being beside or beyond the mark—they hit the eye of it, though they do not touch the thousand circles which necessarily surround it. We must learn to feel the bitterness of the evil which social life entails on the less honourable members of the body politic. The feet, it is true, must tread the mire, yet they may be clad; and the hands may be washed and warm, though they be hard from toil. It is not simply a wrong to our Fellow Men, if that is withheld which they may justly claim: it is sin and degradation to the Rulers.

‘To all this England is now awaking. The question is—What is the Remedy? How can we apply it? Are we hindering or aiding it? Are even our institutions a hindrance or an aid?

‘Upon the judicious Education of the people depends, more than on any other human means, the destiny of our country. God be thanked that each year some

ground is gained in the strife against the social evils that often bid fair to overwhelm us. But as long as a large part of our population are, in respect of one or more of the three great portions of their earthly nature, the Physical, Moral, and Intellectual, so much lower than they might be, the public opinion, which rules in a country such as ours, must be frequently in error; and the greater good must for a time too often yield to the lesser. The discussion which is caused by this conflict of opinion is nevertheless one of the most efficient means of judicious changes, and of real progress.

‘To aim at, to hope, and to pray for Physical, Moral, and Intellectual perfection in any given state, is not perhaps the part of the wise; but to look for a uniform progress towards all three in his own country and his own place, to strive to add his pebble or his stone to the rising edifice, is the duty of every true-hearted Christian man. The three cannot be separated. I have no more hope of raising a high moral and intellectual standard in a state inconsistent with our physical necessities, speaking of masses of society, than I have of seeing much physical improvement in districts where the moral and intellectual life is dormant. God be thanked, there is no nook of this country, none where our tongue is known, in which the voice of a higher culture and a nobler aim may not be heard, uttered however feebly, yet in some sort uttered, by our teeming press. There is intellectual food enough,—the question for us is, by what kind can we be rightly nourished?’

You will, I am sure, acquit me of thinking that I can be a real judge of what is the best way of propagating the

Christian faith and the blessings of practical Christianity through the vast population of India. I have a deep conviction of the earnestness, wisdom and energy of the Government of India. I know, from inquiry, enough of the difficulties of carrying on education in India in the best way, whether it be secular or whether it be Christian, without producing irritation, sometimes justly and sometimes unjustly, among the many learned and devout and intellectual people who are met with in divers parts of that great Continent. But I do feel in the passage which I have just quoted from my own volume on the cholera, that the earnest endeavour to improve the physical condition of the masses, by the now well understood arrangements for preserving and promoting the public health through prevention of disease, with new and scientific methods of curing that which is not prevented, is of supreme importance,—and that educated, earnest and good University men spread throughout these vast districts, well instructed in all these means preventative and curative, might be and would be a great blessing to the Empire and to the natives themselves.

All with whom I have communicated, all who know the history of mission work in India during the last two centuries, know that to raise the character and social life of our fellow-subjects, must be a work of time as well as a work of great difficulty. That it may be carried on by the religious teachers alone is no doubt true; that it may also be carried on by those who are both religious teachers and medical practitioners I do not doubt, and I am also as certain as I can be of any practical matter of the future, that sincerely good, well-educated University men spread abroad in

the practice of medicine and the preservation of the public health, will be in the next half century of a value to India which cannot be exaggerated. Of course I am aware that as time goes on, whatever they do now will, under more perfect organization, be more completely done hereafter, but I think that Oxford will contribute to the progress as well as the present benefit of the people, if our men can be induced to join the Indian Government as good medical advisers, whether they be also missionaries or not.

I pray you, therefore, to accept the paper which I enclose to you as the best answer that I can at present give to your letter, to the effect that I earnestly desire some of our best young men to look to India as a possible place for their life work, after a thorough University education, leaving them the option of adopting or not your wish that they should be missionaries as well as medical men of thorough scientific and practical training.

Believe me,

My dear Sir GRAINGER STEWART,

To be very faithfully yours,

HENRY W. ACLAND

## NOTE II.

A STRIKING description of the character of a good medical student was drawn by one of the most famous medical men of our century, Dr. Latham, the physician of St. Bartholomew's Hospital sixty years ago.

‘Diseases are not abstractions; they are modes of acting, different from the natural and healthy modes—modes of disorganizing, modes of suffering, and modes of dying; and there must be a living, moving, sentient body for all this.

‘This body must be your study, and your continual care—your active, willing, earnest care. Nothing must make you shrink from it. In its weakness and infirmities, in the dishonours of its corruption, you must still value it, still stay by it, to mark its hunger and thirst, its sleeping and waking, its heat and its cold; to hear its complaints, to register its groans.

‘And is it possible to feel an interest in all this? Ay, indeed it is; a greater, far greater, interest than ever painter or sculptor took in the form and beauties of health.

‘Whence comes this interest? At first, perhaps, it seldom comes naturally; a mere sense of duty must engender it; and still, for a while, a mere sense of duty must keep it alive. Presently the quick, curious,

restless spirit of science enlivens it; and then it becomes an excitement, and then a pleasure, and then the deliberate choice of the mind.

‘When the interest of attending the sick has reached this point, there arises from it, or has already arisen, a ready discernment of diseases, and a skill in the use of remedies. And the skill may exalt the interest, and the interest may improve the skill, until, in process of time, experience forms the consummate practitioner.

‘But does the interest of attending the sick necessarily stop here? The question may seem strange. If it has led to the readiest discernment and the highest skill, and formed the consummate practitioner, why need it go further?

‘But what if humanity shall warm it? Then this interest, this excitement, this intellectual pleasure is exalted into a principle, and invested with a moral motive, and passes into the heart. What if it be carried still further? What if religion should animate it? Why, then happy indeed is that man whose mind, whose moral nature, and whose spiritual being, are all harmoniously engaged in the daily business of his life; with whom the same act has become his own happiness, a dispensation of mercy to his fellow-creatures, and a worship of God.’

---

The professional and personal character of Dr. Petermere Latham have induced me to quote his opinion, in the zenith of an active life, of the desirable and possible character of a ‘Medical Student.’ He lived among them, and for them; he knew the undesirable character, which early in this century was too often



attributed to them, in public, and often not unjustly. But he knew how wrong was this in fact with many, and perhaps with most, of those around him. He knew what was the real training for their Christian life, and their daily work ; he often saw that, in fact, the life of a Medical Student was made perfect thereby.

I say this at once, and frankly, because I doubt not that some earnest promoters of missionary work throughout the world will blame me for not having urged the young scientific men of Oxford to be first of all Missionaries, instead of pressing them to devote themselves primarily to the care of the Public Health of the 300,000,000 of our fellow-subjects in India, leaving each individually to decide whether he will add to this work, so great and so pressing, for the physical, moral, and social elevation of those millions committed to the care of the British Empire.

If I be so blamed, my conclusions, not my intentions, should be judged. How this can be will partly appear in the *Notes* which follow. It must be borne in mind that I addressed my younger friends entirely on Scientific Life, after scientific training as a Physician, not as a Theologian. The latter would have involved me in needless controversy on the organization of the Church throughout the world, past, present, and future. For this I was unequal, and mischief, not good, might have been the result.

That noble spirit, but lately martyred, Pilkington, talking over this very subject with me in Oxford, but two years since, said with emphasis I can never forget, 'We expect in our generation to witness the evangelization of the whole world.' His great nature suggested to



me no single way of compassing this end. He lived, as we all now know, for and with the wild dwellers in Uganda, loving them, educating them, as they loved him and were educated by him. May his brief life be written for our instruction and example. I dwell here no longer on this topic further than to say, that men such as Latham describes as true students or practitioners of Medicine may, if they so will, follow apostolic example of healing and preventing the disease of millions of ignorant, prejudiced natives, downtrodden by caste and by idolatry, and so promote the great and definite work of teaching Christianity, in whatever branch of the Church throughout the world they may select.

---

## NOTE III.

*Comparative Theology.*

## No. I.

IN the *Quarterly American Journal of Theology*, April, 1897, is an important paper which bears on the conditions that are necessary for a Universal Religion. I refer to it because it appears to me to state with brevity what a profound subject, historical, racial, philosophical, and missionary effort in India is dealing with in the present day. It is briefly this, that any religion to be true must be such as would appeal to all men of every race and in any period of its evolution. Professor Barrow states simply that there is but one known Religion that fulfils these conditions, viz. the Religion of Christ. He shows that there are but two other known Religions which can be held to have any effective properties for the training of humanity, viz. Islam and Buddhism. In clear, precise language he gives the reasons for these conclusions. The discussion may shock some persons. But in the present state of human knowledge, whether scientific or theological, all medical men who desire, being Christians, to live as missionaries of the Gospel, must study the subject at least enough not to offend and repel by their ignorance, educated and devout persons, especially well-known Hindoos in India.

---

It may seem strange to the reader that immediately after the description of a medical student, whether he be a missionary or not, there should follow a note on a subject so vast as that of Comparative Theology, which speaking generally, is quite remote from the idea of the pure, simple life of the good medical student. The reason is obvious. In the present state of Physical Science the conception of the foundation and character of theological knowledge, and of science and faith, is rapidly becoming changed. Fifty years ago, there was in Oxford, with some minds, absolute division between the two last. Many at that time thought there was no connexion between the study of Physical Science and the study of Scripture. The progress of knowledge, as may be seen, through the works issued by the Christian Knowledge Society alone, shows that strong minds often feel that the study of Revelation, the History of non-Christian Religions and philosophical works written ages before the coming of our Lord, are all necessary for right understanding of the nature and character of the human mind, and of its most profound and highest results.

I allude to it, only in relation to the subject of my address to the young science students, because having regard to the evolution of Philosophic Thought in their day, if they enter into its details as we now know it, many would be drawn aside by historical and speculative Philosophy from the blessed work of caring for the moral and physical well-being of the many millions of villagers.

---

## No. 2.

Foundation in India of a Lectureship on the Relations of Christianity and the other Religions, by Mrs. Caroline E. Haskell of Chicago.

---

The subject has become through this foundation of such great importance that I quote part of the preface of the first Lecturer, and the effects of the earliest Lectureship on the whole of India.

‘The Indian Lectureship was fortunate in its connexion with a movement of fraternity and conciliation which deeply touched the heart of India. After the work which I was permitted to inaugurate after six thousand miles of travel, in which I crossed the Indian peninsula five times, delivering more than one hundred and ten lectures and addresses, meeting hundreds of missionaries and Christian teachers, and also many hundreds of non-Christian friends, and speaking to thousands of restless and inquisitive youths, my estimate of the possible usefulness of the Lectureship, especially when it is held in abler hands than mine, has been augmented. If Christian lectureships are useful in Oxford, Edinburgh and New York, they may become much more useful in a country like India, where the foundations of rational Christian faith must be laid. I have long believed in Christian education as a main factor in India’s evangelization. The Lectureship comes in as a supplement to this force. It brings a fresh speaker to the inquiring and changing Indian life, and it secures for him a sympathetic hearing. Furthermore, well-known and scholarly men going to India from Europe or America are sure to gain larger audiences than those already resident in India,

and returning to their own lands after a few months of contact with the wondrous life of the East, they will be able to speak with more interest and personal knowledge in regard to the progress and the needs of Christ's Kingdom.

'The subject which I selected for this inaugurating series of lectures was chosen with several objects in view. I desired to fasten attention on the supreme and distinctive truths which center in Christ. It is certain that many educated Hindus who know something of Christianity misconceive it. They regard as supreme and vital what is only secondary and non-essential. Believing that the spirit and substance of the Christian religion are found in the Christ of the Gospels, I made my most earnest effort to concentrate upon Him the constant attention of my hearers, whether I met them in the college halls of Calcutta or in the Town Hall of Lahore, whether on the Malabar coast or where the long waves dash on the stormy shores of Coromandel.

'My second purpose was to lodge in the Hindu mind our conviction that Christianity is essentially a universal religion, divinely adapted to the spiritual needs of each man, whatever his race, rank or nation. The sensitive Hindu, who for long ages has scarcely looked beyond his own beloved Aryavarta, is not easily disposed to favor the claim that anything outside of India is mighty enough to take up and include his own land, with its great religious philosophies and its three thousand years of intellectual history. Christianity, although it had lingered since the fourth century on the West Coast in the Syrian Church, and although it had touched Southern India in the apostolic labors of Xavier, appeared to the

Hindu mind chiefly as the religion of his English conquerors. Then he came to regard it as the faith belonging in various forms to the Western world of railroads and iron steamers, the world of fire-arms and materialistic science. He saw clearly some of the unlovely aspects of Christendom, and the name Christian had none of the attractiveness for him which it possesses for Europeans and Americans. Flattered by the praises, sometimes indiscriminate, of Western scholars, who unearthed for him his own sacred literature, he began to think that he possessed something already which rendered Christianity, at least for him, unnecessary. Of late years, during the so-called Hindu revival, he has been strengthened in his feeling that Hinduism, reformed and purified, is good enough for his people, and indeed possesses a glory which does not belong to the Christian Gospel. It was, therefore, my effort to show that Christianity, judged by any tests which bring out its true nature, is the universal religion. The earnest proclamation of the essential universality of the Christian faith was, of course, not altogether acceptable to the proud and isolated Hindu spirit. It has been the habit of that spirit in recent years to claim for Hinduism every excellence claimed by other religions. My persistent advocacy of Christ's universal claims, and my insistence that Christianity is a missionary religion, seeking after the whole world with its message of life and salvation, stirred up not a little antagonism. But I was not so much surprised at this as at the general kindness, courtesy, patience and attention with which my message was received.

‘The subject and treatment of my lectures were determined by another consideration and purpose, the desire

to furnish a convenient, comprehensive and readable summary of Christian Evidences in the light of comparative study. The Indians are a reading people, and India is the country of cheap printing. And while there are many books of Christian Evidences, and valuable works in which Christianity and Hinduism are compared, I do not know that India is familiar with any volume wherein the supremacy of Christianity is continuously set forth, as compared not only with Hinduism, but with the other competing religions.

‘It does not seem appropriate that I should fill this preface with the names of the multitude of friends, who, in America, Great Britain, France, Germany, Egypt, India, Japan and the Hawaiian Islands, contributed, in one way or another, to the pleasure and interest of my world-pilgrimage, and to whatever success may have belonged to my undertaking.

‘The welcome and hospitality with which the Christian missionaries in India and Japan received us into their homes were unspeakably kind, and one of my deepest joys in recalling my busy months in the Orient is their constant testimony that my mission was in some measure a help and encouragement to their work.

‘I can wish for my successors in the Indian Lecture-ship no more interesting experiences than those which made my recent visit to the Land of the Vedas a chief event in my life. However slight a contribution to the religious discussions of our times this book may be deemed, it must be evident that the conception of Christianity herein embodied is fast coming to the front, and will more and more absorb the attention of the friends and foes of the Christian religion. In this



conception will be found the abiding motives of Christian missionary effort. I saw India in a year of plague and famine, and I hope that the readers of this volume, both in the East and the West, may be helped by it to discover anew or for the first time that a Divine Physician stands ready to heal the dreadful plague of sin, and that the famine of the soul may be removed by Him who still says, "I am the Bread of Life." "

Professor Barrows quotes a striking passage from the greatest authority on Eastern philosophy of all periods, the Right Hon. Prof. Max Müller. See *Hibbert Lectures*, 1878, pp. 337-8.

---

### No. 3.

The clergyman of a large rural parish, earnestly devoted to his duty for fifty years, lately told me that in his youth, being interested in missionaries to the HEATHEN, he was startled by finding the following passage in the course of his reading, expressing the conception of God in non-Christian natives of India :—

' Perfect Truth ; perfect Happiness. Without equal, immortal, absolute unity, whom neither speech can describe, nor mind comprehend, all pervading, all transcending, delighted with his own boundless intelligence, not limited by space or time ; without feet, moving swiftly ; without hands, grasping all worlds ; without eyes, all surveying ; without ears, all hearing ; without an intelligent guide, understanding all ; without cause, the first of all causes ; all ruling ; all powerful. The Creator, Preserver, Transformer of all things. Such is the great One.'—SIR W. JONES, *quoted by* ELPHINSTONE, p. 38.



## NOTE IV.

OXFORD, *May 6, 1874.*

MY DEAR DR. ACLAND,

The Society for the Propagation of the Gospel has under its consideration a proposition for establishing a few Missionary Scholarships at the Universities, in the hope of being able to recruit its staff of missionaries—especially in India and the East—with a few representatives of English University training annually. The proposition—so far as it has taken a definite shape as yet—is to give annually a scholarship worth, say, £80 a year, tenable for four years, to some undergraduate of suitable qualifications, who has completed his first year of study at the University, on the understanding that he shall combine the study of medicine with the ordinary course of University studies, so that he may be able to make himself useful in the mission field in a twofold capacity, both by teaching religion and by alleviating suffering.

Will you be so kind as to give me, for the Society's information, the benefit of your opinion on the following points?

I. Would it be possible for a young man to combine with the ordinary University course, such an amount

of medical study as would enable him, within the period for which the scholarship is to be tenable, not only to take a degree in Arts, but also to qualify himself for a medical degree or diploma?

2. If you should think it impossible for him to take both a degree in Arts and a degree or diploma in Medicine, within the period, would it be possible to provide him such a course of medical study, and to subject him to such an examination as would enable him, without taking a medical degree or diploma, to acquire such an amount of knowledge of the practice of medicine as would generally suffice for the circumstances in which a missionary is likely to be placed?

3. Does Oxford at present possess the facilities necessary for enabling men to combine a course of study in Medicine with the ordinary course of study in Arts to the extent indicated in the first of these questions, or to the extent indicated in the second?

4. Can you favour me with any suggestion as to what appears to you the best mode of carrying into effect the object the Society has in view?

I am,

Yours very faithfully,

R. CALDWELL.

---

The following out of the suggestion that the study of medicine at the University should be combined with preparation for work in the Mission field, is a question partly of power, partly of time, and partly of ecclesiastical administration.

I have ample evidence that some of our very best Missionaries, I do not name them personally, think they had better not be combined, but it is practically certain that no Mission Station can be, especially in Africa, thoroughly useful without a capable and good man attached to it as a really efficient Surgeon.

To this remark must be added that it is most desirable that all Missionaries should have some useful Medical Education, such as is provided on many of our railway lines, and in many of the departments of our police force, under the head of First Aid to the Sick and Wounded.

This remark may be made concerning very many of the clergy in our rural parishes. For full information on this subject, it is only necessary to consult the Livingstone College in the East of London, under the able management of Dr. Harford Battersby.

---

## NOTE V.

It need hardly be remarked here that there have been few more remarkable changes in the social arrangements connected with practical medicine, than the important results and great advantage which has come to pass through the study and practice of medicine in all its departments by medical women. It is just fifty years since the first medical graduate who received a diploma, being an educated woman, was entered on the Medical Register. The subject was then treated first with ridicule, and for a long time with opposition. The first English lady who had an English diploma followed a few years after. Since then the lady medical practitioners are numerous. Their services in India have been invaluable; several have engaged in the terrible plague of Bombay, and saved lives where, and when, no man practitioner would be admitted.

One of the results of this has been, to my knowledge, to draw the attention of natives, Mussulmen and Hindoos, to the nature and qualities of a true Christian character. It was repeated to me from Bombay that a Parsee said, 'See what an English lady will do, leave her happy house and home in England, and daily risk her life for our sakes, impelled thereto by her religious belief and love of Christ.'

But this is not all, hundreds of women trained in the Zenanas do the same, and there is perhaps no nobler result of broad Christian convictions, and large view of national duty, than the establishment by the Marchioness of Dufferin and Ava, of hundreds of nurses, thoroughly trained and trustworthy, to give their lives to the poor women and children of India, in towns, in hospitals, dispensaries and villages.

It is my conviction, from what I have heard directly and indirectly from Natives, that well-educated English University men, trained as proposed in the Address, would be of incalculable service, just as are the educated medical women among the poorer and wholly ignorant villagers on whose behalf they would work, perhaps with Native Doctors, avoiding as far as possible all that offends the religious principles of the villagers, on which an interesting volume by Mr. Pandian on 'Indian Village Folk' may be consulted.

---

The following deserves the most serious attention.

NOTE VI.

*On the Study of Anthropology.*

OXFORD, *May* 30, 1898.

MY DEAR ACLAND,

In the view you take in your lecture of the motive of Medical Education, I am entirely with you. I desire, as you do, that in Oxford the study of Nature should be cultivated—as other branches of knowledge have for so long been pursued—for the good of all, at home, abroad, and in our colonies; and particularly that the science of man, past and present, bodily and mental, should be advanced and perfected here for this purpose.

In what you say of the missionary element in medicine, you do not say too much. We both of us know that there are men in our profession whose choice of medicine as a life-occupation has been actuated neither by the desire for professional eminence, nor even by the love of science, but simply because to the physician doors of usefulness are open which are closed to others. Oxford, I venture to think, produces more such men than other schools. If this is so, it affords a reason which would be sufficient, if there were no other, for striving to complete in the best possible way the work she has begun for the organization of Medical Study.

I am, my dear Acland,

Yours very truly,

W. BURDON-SANDERSON.

‘IN the scientific study of Religion, which now shows signs of becoming for many a year an engrossing subject of the world’s thought, the decision must not rest with a council in which the theologian, the metaphysician, the biologist, the physicist, exclusively take part. The historian and the ethnographer must be called upon to show the hereditary standing of each opinion and practice, and their inquiry must go back as far as antiquity or savagery can show a vestige, for there seems no human thought so primitive as to have lost its bearing on our own thought, nor so ancient as to have broken its connexion with our own life.’—TYLOR’s *Primitive Culture*, vol. ii, p. 452.

---

ETHNOLOGICAL DEPARTMENT  
(PITT RIVERS COLLECTION),  
UNIVERSITY MUSEUM, OXFORD.

March 28, 1898.

MY DEAR SIR HENRY,

Very many thanks for your letter. I am very glad that your address to the Junior Scientific Club is to be published, and shall look forward greatly to its perusal. I am sure that I need not emphasize to you, who have followed my work so long, my belief in the great importance of a careful study of Man as he exists under different conditions both physical and cultural. It is almost incredible to me that this subject should hitherto have received so little encouragement in this country. Apart from the interest attaching to a comparative study of our own species, the highest and most

specialized of the Animal Kingdom, there is the ever present and highly practical question of its national importance to Great Britain, whose interests extend so far afield, and whose colonies and dependencies embrace so numerous and so very *varied* a portion of the human race. A general survey of the various races of man still existing, points to the fact that many of the more lowly conditions of culture belong to more or less remote antiquity, that they are *survivals* from different early stages in the general history of human progress, survivals well worth studying, if alone with a view to elucidating the past history of the higher civilizations, and to filling in gaps in the Archaeological record by means of observation of such *primitive* conditions as have, for various reasons, persisted in different regions. The present illuminates the past. A proper study, too, of native customs and beliefs, and of the environments which have dictated them, must surely be of the utmost value to all who have to deal, whether officially or otherwise, with races living under different conditions to our own. It would have helped to prevent many absurd blunders, many acts of injustice, which have too often darkened our administrative and other dealings with primitive peoples. A proper investigation of native life requires special training, and, perhaps, special gifts. The medical man, with his scientific, and especially his biological training, has already acquired many of the qualifications which fit him to undertake scientific investigation of the Biological and Psychological problems involved in the comparative study of Man. Much valuable ethnological work has already been done by medical men, and we may well look for further help to those whose pursuits, whether



associated with missionary work or not, take them among native races. There is one point upon which too much stress cannot be laid, and that is, that the ever increasing contact between civilized and relatively uncivilized peoples is rapidly altering the normal characteristics of the latter, with good or with bad effect, too often, I fear, with the latter; and, in consequence, it is desirable to acquire all possible information *without delay*, ere it becomes too late. Many opportunities have already been lost, and lost irretrievably; let us make the most of those which yet remain, and keenly prosecute inquiry, not only for the advancement of science, but also for the better understanding of the races of lower culture with whom we have to deal, a wider knowledge of whom will generate a more just, a more sympathetic, and hence, a more successful treatment.

With kindest regards,

I am always,

Yours very sincerely,

HENRY BALFOUR.

---

The following interesting letters from two such noble men as Sir Bartle Frere and Bishop Steere, early in the evolution of the question, will be read with interest :—

*From Sir Bartle Frere.*

OFF BRAVA, NEAR THE LINE,  
EAST COAST OF AFRICA,

March 30, 1873.

MY DEAR ACLAND,

I do not know whether you remember asking me to tell you what the Universities could do towards the work I was sent to? I promised to inquire, and here is the result of one question I put to Dr. Steere, who is in charge of the Universities Mission at Zanzibar. I found the Mission in a state which must have caused pain and anxiety to all its friends. You may remember how it started well with Bishop Mackenzie, aided by Livingstone, intending to fix its head-quarters somewhere in the high lands south of Rovuma and north of the Zambesi. How it met a serious check in the death of some of the best missionaries and of the excellent bishop. How this led his successor, Bishop Tozer, to change his plans, and to move his head-quarters to Zanzibar, a step which was much condemned by some of the original friends of the Mission, not I think without reason; but Bishop Tozer's plan, if not the best, was certainly the next best thing to be done, and he and his fellow-labourers have accomplished a great work. They have made good a footing in the commercial centre of East Africa, they have trained many Africans to be useful members of the Church, but, above all, they have attacked the languages, and Dr. Steere, by his study of Swahili, the French of East Africa, and of many cognate dialects, and by publishing

the results of his study, has greatly smoothed the path for future missionaries. He has also started a vernacular press, and prints much excellent matter in native languages, but in Roman type, which he finds better suited to these tongues than Arabic. But the Mission seems in danger of dying for want of men, and the Universities might greatly aid in the ways Steere points out in this paper, or in any other ways in which they could send out good religious churchmen. Bishop Tozer has been prostrated by a threatening of paralysis or softening of the brain, and has resigned the See, and I hope soon a successor will be appointed; for though I trust Bishop Tozer may recover, so as to live long and usefully in a cold climate, he can never return to this exhausting heat. His successor will be sadly in want of men, and I think you might very effectually aid him at Oxford. The climate is really no worse than that of Malabar or Madras (N.B. we have just tried the three hottest months), but it is exhausting, and no man ought to stay without a change. The merchants, always sufficiently busy and interested, not over done either way, living well and taking sufficient and not too much exercise, and an occasional voyage to Europe, rarely get ill, and seem never to die; but all others, especially sailors and missionaries, seem to make just the same mistakes from which people suffer in India, and most of them set both the climate and all your sanitary rules at defiance. The missionaries generally offending by overwork, sedentary habits, insufficient and unsuitable food, &c. If you could send them a man who has attended your lectures, and read your writings on sanitation, he would be invaluable, and he might fill

any department of your Museum, and make an European reputation in any branch of physical science. There have been a few men of science, e.g. Playfair in fishes, Kirk in botany, and Kurten in many branches; but they have been confined to special localities, and have touched but the fringe of the matter, as an East African subject. At the Zanzibar Mission they would find a good centre of operations, and a home, with educated friends in Steere and the Consul, and I hope in the Bishop and his clergy, when they come out. A regular monthly steamer to England, India, and the Cape, and easy communication with the Seychelles, Madagascar, &c. I cannot think of any place where a young man fond of physical science and anxious to aid in Christianity and civilizing a fourth of the human race, could reap so much fruit for a few years of labour.

There is another way in which the Universities could help, and that is by doing something to aid Dr. Steere both in his philological and printing work. I look on what he has done, in these two branches, as worth all that has been spent on the Mission, but it is far beyond any one man's strength to examine the languages, reduce them to writing, and print them for half a continent, and there is room here for half-a-dozen Max Müllers, and two or three Clarendon Presses, before the work Steere has undertaken can be finished. I had no idea, till I came here, of the vast populations, the variety of dialects, the traces of old culture and civilization, and instructive traditions and superstitions, which abound, about which scarcely a line had been written twenty years ago, and where anything like indigenous literature is wholly wanting; all is oral.

An Arabic scholar might find an interesting field for inquiry regarding the Arab dynasties who held empire on these coasts before the Portuguese; they belonged generally to the south and east coasts of Arabia, but some came from Persia and Shiraz, and all left traces of a great and civilizing colonization, in the people and language of the coasts, till it was blotted out by the Portuguese blight. A missionary who began by devoting some years to study Arabic thoroughly, would find an opening to the descendants of the Arab immigrants which can never be enjoyed by any one who begins talking to them in the barbaric tongues of the African races.

I often look forward to a few more days with you at Oxford, when I might tell you much about things which I think will interest you of this coast; but just now I can only add my kindest regards to Mrs. Acland and to Angy, who I hope is better, and to any of your family who are within reach, and beg you to pardon this scrawl, and set it down to the heat of the Line and the rolling of the 'Enchantress,' and to believe me,

Ever, my dear Acland,

Affectionately yours,

H. B. E. FRERE.

---

*From Bishop Steere.*

ZANZIBAR, January 22, 1873.

MY DEAR SIR,

When you ask what the University might do specially for the Mission, one is inclined at first to say

everything, men, money, and interest are our great wants. I do not think that we want so much single men who will devote their lives to the one work of missions in East Africa, as we do a general flow of men backward and forward ; so that a knowledge of the country and its people may be diffused at home, and fresh minds apply themselves continually to the great problems which have to be solved. There is a narrowness of view which can scarcely be avoided by one whose whole life is spent in one kind of work, and that in one special locality. Missions are often spoken of as though they were a thing apart, altogether unlike home work. For myself, I do not understand that anything more requires to be done for the heathen than had to be done for each generation of Englishmen. Men are not born Christians ; they have no instinctive knowledge of the truth ; we see among the heathen merely what man without the Church of God has come to be, and what he is always tending to even in what we fondly call Christian countries. One great value of missions, both at home and abroad, is that they compel men to distinguish between the Christianity which is a mere swimming with the stream, and that which is really a thankful use of the gifts and grace of God. I think every parish priest would be the better for some actual knowledge of heathenism. If such ideas as these could be well put forward at the University, they would naturally lead to what I should like our friends there to undertake, and that is, a systematic recommendation to the young men who year by year are looking to Holy Orders as their vocation, that they should spend a year or two at the very beginning of

their course in the work of some mission; and as we are here, we should wish that it might be ours. There is, or might be, an interval of a year or two between the degree and Ordination, which could well be spent in work here, perhaps in something like minor orders. Young men travel over the world for the sake of knowing what it is like: it would be better worth while to study one set of people thoroughly, as a missionary must. I think that it is folly to ask a man in England, Will you devote yourself to mission work in East Africa? when his ideas about East Africa are probably a mere mass of errors, and those about mission work not much better. Let him come for a year or two and see what it all means; the time would be usefully employed for himself as well as for the Mission, and no one need lament over his going as though he were running unusual risks or permanently severing any home-ties whatever. If he finds his vocation here, well for him and for us. If he does not, well for him and for us also. He will have gained an insight into his own capacities as well as into our work. He will diffuse correct ideas at home, and we shall have the benefit of his independent and intelligent criticism, a thing which missions generally are very much in want of. I do not think there would be much difficulty in procuring Deacon's Orders in England for any one coming out here, upon the understanding that he should be cordially received at home whenever he returned, bringing good testimonials from the missionary bishop. First, then, I would ask our friends to take care that no one should go to Ordination from the University without having the opportunity of spending a year or



two with us distinctly offered to him, and its acceptance if necessary pressed upon him by such arguments as ought to have most weight in each particular case.

Another special thing the University might do for us would be to take care that our Native College should be well supplied with good teachers. This is a most necessary thing, and one for which the University might well make itself responsible. Let it be understood that the University Committee undertakes to keep the College supplied with two or three really valuable men, not necessarily any one of them to stay any great length of time, but that matters may be so arranged that each one may be relieved when he desires to return. Now that we have a monthly mail, passages can be obtained so as to hit exactly the time when the vacancy will occur; and the committee will, of course, be in correspondence with its nominees, and will always know how they are succeeding, and when they will be likely to require a change. I hope that by the help of such men as the University could well spare us for a time, our investigations into the languages, traditions, opinions and affinities of the tribes to which we minister, may be conducted in a more complete and scholarly manner than one could possibly expect from men wholly and merely missionaries.

If these proposals seem unpractical, the University Committee might very well, in addition to them, usefully find and maintain one or more missionaries whose work would be then specially the work of the University, and might excite a personal interest which sometimes proves very valuable. I have spoken chiefly about men, because it is exactly in the presence of men



engaged in studies congenial to Church work that our Universities consist. I have no fear that if men be forthcoming anything else will long be wanting.

I am,

Yours very obediently,

(Signed) EDWARD STEERE.

The wide range and great importance of the study in Oxford of the scientific ground-work of Public Health in every part of the world and among all races was foreseen by the Radcliffe Trustees in relation to the Radcliffe Library very many years ago.

*This will be seen by the following extract from the Preface to Radcliffe Library Catalogue Appendix, 1872.*

‘THE following works have, through the friendly aid of the Duke of Argyll, the Marquis of Salisbury, Sir Bartle Frere, and Mr. Clements Markham, been presented to the Library by the India Office, out of the mass of documents which bear on the recent or present social condition of India.

‘The Librarian has had in contemplation to form a branch of the Library specially bearing on COMPARATIVE NATIONAL HEALTH<sup>1</sup>. The works on India were intended to form a part of such series. To these will be gradually

<sup>1</sup> See Report to the Radcliffe Trustees for 1872, p. 7, and ‘National Health,’ Address given before the Royal College of Physicians in London, 1871; ‘Health,’ Address delivered at the Social Congress at Plymouth, 1873.

added Health Reports of the United States, Germany, France, and all countries which contribute to this now extensive branch of Literature and Science. It is right, however, to observe that the formation of a Catalogue raisonné of works illustrating Comparative National Health is hardly yet possible. The data are not even now available for defining the Science of Comparative National Health. It has been described as the science "which has reference to that health which is affected by the circumstances of the whole world, which seeks to compare one nation with another, to ask why one people is more or less healthy; one more or less long lived; which aims at presenting to the mind a correct conception of the circumstances, and the fluctuations in the health of the whole of mankind<sup>1</sup>." The factors indeed are derived from subjects of which some are as yet incomplete, as Meteorology, Physical Geography, Ethnology, Laws of Descent, of Ascent, of Species, and many Departments of Sociology—as Education, Crime, Reformation, Value of Human Life as Life, Poor Law, and the intermixture of various Races. The literature therefore will long be heterogeneous and incomplete. Its limits cannot be rigorously defined.

'It is to be hoped that the missionary zeal of Oxford will eventually aid this Library in collecting such literature as specially illustrates the Material and Intellectual growth of stationary or progressive Races. The time is not yet come when the harmony between the Material and Spiritual Nature of Man is so appreciated as to bring the Scientific and the Missionary temper into intimate

<sup>1</sup> 'Health,' *ib.* 1873, p. 15.

union. But the labours of Max Müller, the Rev. Dr. Legge, Professor Rolleston, and others, may yet convince us in Oxford, that Man is only to be scientifically understood when studied by aid of all the lights which can be brought to bear on the history of his physical Development and moral Ascent.'

The importance of this has been displayed in the Radcliffe Library, and frequently pointed out to foreign visitors by a conspicuous inscription of the words 'Comparative National Health' on the gallery containing these works.

---

#### NOTE VII.

For the sake of members of the University, it is to be observed that regulations for the practice of Medicine in India, whether in the Public Health Department, the Research Department, or in the practice of Medicine and Surgery, or as Medical Missionaries, can be ascertained on application to the Under Secretary of State, India Office, London.

---

## NOTE VIII.

SINCE the above was in type I have received a letter from a highly esteemed and devout minister of our Church, expressing in general terms his regret that I do not appear to him to insist sufficiently upon the far greater importance of missionary work to medical, whether scientific, preventive, or curative. If this be the case, it depends upon the want of clearness in my Address. I have certainly stated in more than one passage the first importance of the improvement in the education of the ignorant and heathen races for the express purpose of their leading more religious lives. In my quotations from, and references to, Professor Barrows, I have further shown, in the most distinct and definite manner, that it is quite clear to those who have studied the subject with seriousness, either as regards Faith or Physiology, that there is but one religion known to man which will stand the test of fitness for the training of all races to be good members of society, and individually worthy of the human nature, and that is, Christianity. Accordingly, looking with the utmost care at the whole subject of the relation of *Medical* to *Missionary* work, it seems to me that to bring the masses of ignorant or idolatrous heathen, whether in India or elsewhere, into Christendom, is perhaps the highest subject to which a wise, capable, and earnest man can devote himself for the benefit of mankind.

It must be remembered I have pointed out that there is the administrative side to be considered as

well as the scientific and practical. If, in the judgement of the noble Government of India, under the guidance of our great Queen Empress and her advisers at home, it be found necessary and desirable to have a body of Christian educated medical men to improve the physical condition of the sickly, immoral and idolatrous natives, and to be engaged in medicine alone—not in missionary work, I cannot withdraw my desire that this ancient University should, in the coming time, induce some of her best anthropologists and cultivated medical men to work, whether for prevention or cure, in the Public Health Department of India. The University will, in the way I have thus endeavoured to point out, confer a benefit upon England, the University, and the Empire. It should be observed by this earnest-minded minister, that in the Address I explained it would be wholly optional to each man going to serve in India in the medical capacity whether he should also act as a missionary, primarily or otherwise. I happen to know that cultivated Hindoos and other natives have taken great offence when they discovered that some who professed to attend the natives for purely medical, or healing, or preventive purposes, did so in order to attack the religion earnestly held by them and their forefathers. The Rev. Mr. Gill, a well-known and distinguished missionary in Calcutta, quotes, in a remarkable speech which he made at the great meeting of the Church Missionary Society in May this year, a passage which has before been recorded, showing that some cultivated natives are distressed by our purely scientific education. ‘It has,’ they say, ‘made our children irreligious, atheistic, agnostic.

You say you have given them light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your science, and retain the simple faith of their ancestors, than that they should now, at the end of the day, but turn their backs upon religion and morality as mere rags and remnants of a superstitious age.'

That statement is most pathetic. What is needed in the medical direction is twofold. First, that every mission-station should have, if possible, a good Christian medical man attached to it, whether he be also a minister of the Gospel or not. No mission-station can be considered complete without him. But, secondly, also, that among the many thousands of miserable villages which exist throughout India, the natives should be convinced that where a Christian nation desires really to diminish their sufferings, to prevent their epidemics, to cure their diseases, it does not of necessity desire to interfere with their religious creed, whatever that may be. Lastly, I would observe that any highly educated, good medical men, such as those I have mentioned before—Latham, Alison, Abercrombie, and many others—would act on the principle thus suggested. A book has lately been written by Mr. Pandian, a native of Madras and a Christian, who has for some years lived among the miserable down-trodden and sickly villagers, often being allowed by them to take medical care of them, which he succeeded in doing without giving offence in any way, while helping them to be better and wiser both as citizens and as men. It is clear that every district in India or in any part of the world which is redeemed from idolatry and superstition, and brought

within the influence of the Church of Christ, will at once, in the very nature of the case, have all modern medical advantages as part of the Christian organization; but that ought not to hinder this ancient University from persuading, if it can, some of its best men to assist in every good work of the great Empire, whether simply as medical men in one or other department of medicine; or, if they prefer it, distinctively as preachers of the Gospel.

But it is my duty to repeat that some of the best informed men whom I have consulted, both as regards India and even Africa, also advise this course. For you, therefore, if you take, as I do in truth pray you may,—in the interest of the Empire and of mankind,—the choice of this work already undertaken by noble missionaries increasing in number, we English Churchmen will bid you hearty and thankful welcome.

I may be forgiven for writing, as my last words, on the great subject which is handled by the Society that adopted Robert Boyle as their representative. The vast progress in Physical Science in the last half century, together with the knowledge of the truth which has come through the Higher Criticism, so-called, both in the Old and New Testament, seems to have proved that the earnest study of the one is incomplete without—to say the least—sympathy with, and faith in, the other. The love of God the Father, through Christ, brings a comprehension of, and deep interest in, what we call, generally, Nature. This is true of the animal and vegetable world, with all that concerns their evolution in our planet. The Universe can only be understood, if understood at all, when studied as a whole. This



was realized by the Prophets and the Psalmist alike of the Hebrew race: before Christ had said, 'Consider the lilies of the field how they grow: they toil not, neither do they spin. Solomon in all his glory was not arrayed like one of these.' 'A sparrow shall not fall on the ground without your Father.' Man alone lives in conscious relation to the Author of all these by Love and Adoration, which *they* have not. The conclusion of the whole is, that the scientist of the future who ignores, or affects to ignore, Religion: and the Religious teacher who mistrusts the progress of Science is, each in his own way, shutting his eyes to the conditions in which man has been placed and exists.











Accession no. YUL tr.

Author Acland:  
Medical missions ..  
1898.

Call no. RA390  
898A

---

